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The standing of Greek and Latin in any community largely depends upon the quality of those who give instruction in those subjects. It is the men behind the desks who count. THE CLASSICAL WEEKLY will do its readers a real service, if it can only elicit from the eminently able teachers and school administrators who are known wholly to disapprove the present doctoral training some specific statements of how they would change the American Graduate school to make it productive not only of excellent scholars but of broader and more inspiring teachers. Possibly, too, no livelier, more timely and helpful topic could figure in the programme of some of our Association meetings.

It is only partially true that 'good teachers are born, not made'. It is not even partially true that the efficient teacher cannot communicate to his colleagues some of the elements of his own success, if he is only generous enough to make the attempt. Dislike of the strange dialect in which professional educators sometimes express themselves so impressively to the ignorant ought not to turn us against all pedagogical literature². Articles from those who would emphasize cultural work in the Classics disclosing practical methods would be more than welcome to many readers and do our cause much more good than the ceaseless *rhonci* which almost persuade us that in America, too, *iuvenesque senesque et pueri nasum rhinocerotis habent*.

W. B. McD.

THE INTEREST OF LATE AND MEDIEVAL LATIN TO THE HIGH SCHOOL TEACHER¹

This paper has grown out of two unusual experiences. My course in Late and Medieval Latin in the Yale Graduate School happens to have a number of 'steady customers'—young instructors in the Classical, History and Romance departments—who take it every year it is offered, so that I read each time a different set of books with them. In our wide reading, we have been struck with the abundance of stories and similar material of general interest, never yet drawn upon for elementary instruction. Last summer, I was asked by a New York High School teacher to go through some of this material with her; and she was astonished at its availability. This availability has been further tested by my friend, Professor J. B. Game, in his elementary classes in the Florence (Ala.) Normal School and the State College for Women at Tallahassee.

Let me disclaim at the outset any ambition to substitute this Latin for the Cicero and Vergil of our High Schools. My hope is merely to indicate some material with which to provide an interesting variety, and to rouse the pupil's curiosity in medieval life and literature, history, and comparative literature. I myself, in

teaching Freshmen (who are nothing but High School seniors who have forgotten considerable Latin over the summer), have found it useful to write some of these things on the board for them to read at sight, or to read a story aloud to them, or, (anathema of modern teaching), to make them learn shorter snatches by heart. It is for such uses that I lay some of this material before you.

The Vulgate is the foundation of this Latinity. One can buy the Latin Bible in many convenient editions. I use selections from the book of Esther for reading aloud to my pupils; they enjoy the story (new to most of them), for, as a distinguished critic has remarked, there is only one moral character in the book, and she disappears in the first chapter! Where religious prejudice does not interfere, let them memorize well-known passages of the Bible.

In the great group of Church Fathers in the renaissance of the fourth century, Jerome, the reviser of the Bible, holds a leading place. Several passages in his interesting correspondence (e. g. the little girl's schooling, the dream where he is called a Ciceronian, not a Christian, his troubles learning Hebrew) and the quaint saints' lives are well worth putting before one's students. His heathen contemporary, the great poet Claudian, has summarized in noble lines (especially *De Consulatu Stilichonis* 3. 150 ff.) Rome's place in the history of our civilization; this passage I have always made my Freshmen memorize. From the other great pagan writer of that time, the historian Ammianus Marcellinus, I have culled various striking expressions like the Emperor Julian the Apostate's proud *moriari stando*, which students do not soon forget.

This last quotation leads us to an interesting branch of Latin expression—proverbs. In that gaudy but useful and inexpensive series, *The Sammlung Mittellateinischer Texte*, the volume containing proverbs (volume 3) will furnish much amusing material. Take for instance the *tour de force*:

I mus! gaude mus! ride mus! nilque time mus!
sed caveas caveas, ne pereas per eas.

I have been in the habit of making my Freshmen memorize one proverb a lesson. And riddles, to which they guess the answer, always arouse interest.

Boys and girls who are continually making mistakes in their Latin will be cheered when they see the mistakes the old Romans made themselves. That admirable volume, *Vulgärlateinische Inschriften*, in the very useful series of *Kleine Texte für Vorlesungen und Uebungen*, gives examples from the inscriptions of every error one has to correct in Latin compositions, from *cum quem* and *multis per annis* to *parce matrem tuam* and *quos* (subject) *interfuerunt*. The 'Herodotus of the Middle Ages', Gregory of Tours, confesses that he never can remember whether *pro* takes the accusative or the ablative; and his MSS seem to show that he was impartial. Gregory's History of the Franks has many stories (e. g. of Clovis, of Attalus) which I read aloud to my students; and his contemporary and namesake,

²Such articles, for instance, as Dr. R. P. Angier's *Certain Psychological Principles Involved in Teaching*, *Bulletin of the Society for the Promotion of Engineering Education*, 5, No. 8 (1915), offer sane and lucid suggestions of great helpfulness to us teachers.

¹This paper was read at the Ninth Annual Meeting of The Classical Association of the Atlantic States, at Swarthmore College, May 8, 1915.

Gregory the Great, in his life of St. Benedict and other South Italian saints, tells many simple miracles which I use the same way. In that cycle comes the first great work in England's literature, Bede's Ecclesiastical History of the English; here there is much to interest, such as the famous story of the sparrow taking shelter in the banquet hall. Bede leads naturally to Alcuin and Einhard, whose life of Charlemagne is easy and interesting reading.

The later Middle Ages are full of available material for the history of comparative literature. That sounds over their heads; but let me give an example. Our pupils have probably heard on the phonograph the story of the man who returns from a journey and asks his valet whether anything has happened. Though the man answers 'No, sir', the master notices the absence of his favorite dog; the valet confesses that the dog died of eating too much burned horse-flesh, and the following questions and answers bring out the death of his mother-in-law, the burning down of the house and barn, and the elopement of his wife with the chauffeur. This sounds like a purely modern story. Set before your pupils from the *Disciplina Clericalis*, in that same gaudy series just alluded to, the earlier version of this same story, as it was translated into the Latin from the Arabic nine hundred years ago, and see if it does not electrify them. Other volumes in the same series contain stories of similar interest and simplicity—e. g. the Seven Sages, and the Alexander romance. Episodes from Geoffrey of Monmouth will introduce them to the legends of Merlin and Arthur; and most teachers have already tested the usefulness of fables and animal stories, with which the later Middle Ages abound.

I have found another category specially fascinating—the vision literature, which culminates in Dante. These gruesome glimpses of the world below, with lakes of fire and mountains of ice, and devouring beasts, are so simply told, (especially in the dramatic *Visio Tnugdali*), that they lend themselves particularly well to reading aloud in sections, to be continued at the next session. Interest and attention never flag.

These, then, are hints of the interesting and valuable material which can be utilized in the last two years of the High School course, or even earlier, by the teacher familiar with late and Medieval Latin. It is due to the writer's colleague, Professor Game, and himself, to say that we have, we think, skimmed off the cream of this literature for our First and Second Year Latin Books, which we hope soon to have before the public.

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CHARLES UPSON CLARK.

WAYS OF STUDYING THE CLASSICS

Not long ago a very learned and competent man in a great American University declared that he had more than one colleague interpreting English literature who knew nothing of either Latin or Greek. There are earnest, conscientious professional teachers trying to

understand, that they may properly reveal to younger students, the spirit of Latin literature, language, and life, who know no Greek, and little or nothing about the Greek influences that made Latin a culture-language at all. Both such groups, of men or women, must have at least a vague general self-dissatisfaction; and I would like to fan it into a lively efficient discontent. Greco-Latin antiquity is very largely *one* chapter, rather than two, in the tale of the life of Western Europe and our own Hesperian lands.

Let me illustrate, out of direct personal experience, two divergent types of classical scholarship, or at least two angles at which the field may be viewed: both noble, but not equally attainable, even if both are alike to be desired.

It draws a smile, perchance a tear, of regret, to recall, quite half a lifetime away, the seminar of Professor Adolf Kirchoff, where in Latin that sometimes halted, or in fluent Berlinerdeutsch, early Greek dialectic inscriptions were deciphered, translated, and exhaustively discussed by us all.

Kirchoff's command over the high-heaped stores of his memory was superhuman. The rarest verb-form in Alcman or Alcaeus, nay the least eccentric swerve in the center-stroke of a theta in a once-seen fragmentary inscription from Seriphos, came at call to his alert mind and eye as clearly as the first line of Iliad or Aeneid. Such is scholarship 'made in Germany': and mighty monuments has it builded.

The stateliest British philologist of the closing nineteenth century, Richard Claverhouse Jebb, *semel tantum et vidi et audivi*, discussing in a Latin oration on Harvard Phi Beta Kappa day the special Homeric use of the Greek indefinite pronoun *τις*: and a most entrancing discussion it was. His life-purpose clearly appeared to be, to distill from Greek (and Roman) literature, philosophy, fine arts, life as much saving truth and illuminating beauty as possible, to enrich and uplift the present generation of men. That is a purpose which any man, or woman, may in all humility share intelligently, and measurably attain.

Indeed every student or teacher of Classics must formulate some such ambition, if out of a mere bread-and-butter relation to his job he is to attain unto the self-respect, the happiness of service, of self-improvement and helpfulness to younger clamberers which alone can dignify any task.

Of course Kirchoff also was a humanist, and Jebb was an encyclopedic and microscopic adept, too. Between two men so great it can have been but a question of relative emphasis. But the *echtdeutsche gründliche Gelehrsamkeit* is for nearly all of us unattainable: the joyous uplift of English humane culture is as accessible as June sunshine, yes, as December sunshine or music, or the kindly consciousness of kinship among all men.

There is a sentence in the *Memorabilia* (1. 6. 14) which Xenophon's prosaic soul never created, which seems rather to be the frankest utterance of the scholarly side of Socratic idealism: 'The treasures of